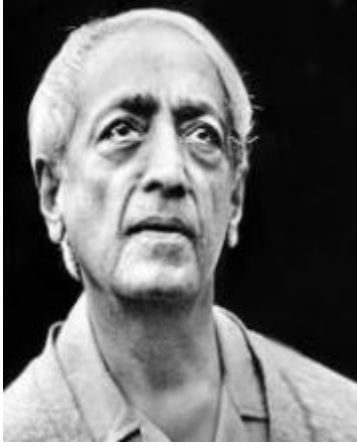


Quotes by Jiddu Krishnamurti



Why are we such tortured human beings, with tears in our eyes and false laughter on our lips? If you could walk alone among those hills or in the woods or along the long, white, bleached sands, in that solitude you would know what meditation is. The ecstasy of solitude comes when you are not frightened to be alone no longer belonging to the world or attached to anything. Then, like that dawn that came up this morning, it comes silently, and makes a golden path in the very stillness, which was at the beginning, which is now, and which will be always there.

If your eyes are blinded with your worries, you cannot see the beauty of the sunset.

How do you listen? Do you listen with your projections, through your projection, through your ambitions, desire, fears, anxieties, through hearing only what you want to hear, only what will be satisfactory, what will gratify, what will give comfort, what will for the moment alleviate your suffering? If you listen through the screen of your desires, then you obviously listen to your own voice.

The more you know yourself, the more clarity there is. Self-knowledge has no end - you don't come to an achievement, you don't come to a conclusion. It is an endless river.

We want to be famous as a writer, as a poet, as a painter, as a politician, as a singer, or what you will. Why? Because we really don't love what we are doing. If you loved to sing, or to paint, or to write poems, if you really loved it you would not be concerned with whether you are famous or not.

Free yourself from the psychological structure of society, which is to free yourself from the essence of conflict.

Governments want efficient technicians, not human beings, because human beings become dangerous to governments – and to organized religions as well. That is why governments and religious organizations seek to control education.

Here is my secret: I don't mind what happens.

All ideologies are idiotic, whether religious or political, for it is conceptual thinking, the conceptual word, which has so unfortunately divided man.

I don't mind what happens. That is the essence of inner freedom. It is a timeless spiritual truth: release attachment to outcomes, deep inside yourself, you'll feel good no matter what.

Change in society is of secondary importance; that will come about naturally, inevitably, when you as a human being bring about the change in yourself.

When one has an image about oneself one is surely insane, one lives in a world of illusion.

Fear is the destructive energy in man. It withers the mind, it distorts thought, it leads to all kinds of extraordinarily clever and subtle theories, absurd superstitions, dogmas, and beliefs.

Find out what it means to die - not physically, that's inevitable - but to die to everything that is known, to die to your family, to your attachments, to all the things that you have accumulated, the known, the known pleasures, the known fears. Die to that every minute and you will see what it means to die so that the mind is made fresh, young, and therefore innocent, so that there is incarnation not in a next life, but the next day.

It is no measure of health to be well adjusted to a profoundly sick society.

There is hope in people, not in society, not in systems, but in you and me.

How very important it is to bring about in the human mind the radical revolution. The crisis is a crisis in consciousness, a crisis that cannot anymore accept the old norms, the old patterns, the ancient traditions. Considering what the world is now with all the misery, conflict, destructive brutality, aggression and so on... man is still as he was, is still brutal, violent, aggressive, acquisitive, competitive and has built a society along these lines.

Silence is difficult and arduous, it is not to be played with. It isn't something that you can experience by reading a book, or by listening to a talk, or by sitting together, or by retiring into a wood or a monastery. I am afraid none of these things will bring about this silence. This silence demands intense psychological work. You have to be burningly aware of your snobbishness, aware of your fears, your anxieties, your sense of guilt. And when you die to all that, then out of that dying comes the beauty of silence.

When you call yourself an Indian or a Muslim or a Christian or a European, or anything else, you are being violent. Do you see why it is violent? Because you are separating yourself from the rest of mankind. When you separate yourself by belief, by nationality, by tradition, it breeds violence. So a man who is seeking to understand violence does not belong to any country, to any religion, to any political party or partial system; he is concerned with the total understanding of mankind.

When you do not name a group of people, you are compelled to look at each individual face and not treat them all as the mass.

Look what is happening in the world - we are being conditioned by society, by the culture we live in, and that culture is the product of man. There is nothing holy, or divine, or eternal about culture.

Tell your friend that in his death, a part of you dies and goes with him. Wherever he goes, you also go. He will not be alone.

All authority of any kind, especially in the field of thought and understanding, is the most destructive, evil thing. Leaders destroy the followers and followers destroy the leaders. You have to be your own teacher and your own disciple. You have to question everything that man has accepted as valuable, as necessary.

If you find out what it is you love to do and give your whole life to it, then there is no contradiction, and in that state your being is your doing.

You want to be loved because you do not love; but the moment you love, it is finished, you are no longer inquiring whether or not somebody loves you.

So what is it to die? And so what is it to live? One cannot ask what it is to die without asking what it is to live. If we don't understand the living then we will be frightened of the other, naturally. But if we understand the nature of living then we will comprehend also, deeply, the nature of dying.

Brockwood Park talk, September 1982.

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